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CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

VOL. LXX.

CAMBRIDGE:
PRINTED AT THE RIVERSIDE PRESS.
1874.

Published at the expense of the American Board of Commissioners for Foreign Missions, and the profits devoted to the missionary cause.

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KODIKANAL, SOUTHERN INDIA.—FROM THE WEST.

THE

MISSIONARY HERALD.

VOL. LXX. — AUGUST, 1874. — No. VIII.

THE PLAINS AND MOUNTAINS OF SOUTH INDIA.

By Rev. George T. Washburn.

Let us suppose ourselves upon the eastern shore of South India. A great plain, a thousand miles long, stretches from us north and south, and rises with an imperceptible slope from the sea toward the interior. From forty to a hundred miles inland you see its western edge bordered by a series of perpendicular cliffs and ragged mountains. Ascend these, 2,000 to 3,000 feet, and you reach the great plateau, occupying all the central part of the peninsula. About three hundred miles north of Cape Comorin — the southernmost point of India — there is a broad break in the mountain ranges and the plateau, as if the sea had once washed across the continent from ocean to ocean, leaving the land which remains, a plain. The riven mountains to the south, as if to guard the breach, have thrust out into the plain, at their northeast angle, a great knot of granite peaks, 8,000 feet in height — the Pulneys; and the northern plateau, at its southernmost point, has piled up the Neilgherries to a greater height.

In the case of the Pulneys, the higher range spreads out into a bleak table-land of about one hundred square miles, breaking here and there into loftier peaks. The hills are covered with grass, and produce trees and shrubs only in the sheltered ravines. Large spurs break off from the main block of the mountain, and these again are torn and split into innumerable hills. Between the spurs, deep ravines and valleys descend, clothed with forest and jungle. Impassable gorges, vast precipices, and abysses, connect the plateau with the plains. On the lower mountain sides, the pepper-vine, the rattan, the cinnamon-tree, the nutmeg, the sago-palm, the citron, and the lime, are found growing wild. The cry of various species of monkeys, the scream of the peacock, and the calls of domestic fowl, here living wild in the jungle, are borne upon the morning air. The Madura district — the seat of the Madura mission — spreads over the plains from the sea-shore up to and over these mountains.

While the average temperature in central Massachusetts, for the year, is 45° or 46°, with a winter temperature of 25°, the temperature of this Madura plain, sitting in the perpetual sunshine of the tropics, is 85°, rarely falling below 70°,

and often, for weeks at a time, night and day, above 90°. From this protracted heat comes the need of a mountain retreat for missionaries of a northern land.

Madura, the central city of the district and of the mission, is situated midway between the mountains and the sea. A journey of fifty miles in carts brings you to Periakulam, one of the mission stations, at the foot of what appears a perpendicular and well-nigh inaccessible mountain range. Thence a bridle-path, penetrating a mountain gorge, sometimes zigzaging up the precipitous cliffs, after thirteen miles of climbing, brings you to the top. You are standing upon the rim of a basin three hundred feet deep. Its sides are a series of rounded grassy hills, its bottom is a rich meadow and a beautiful lake.

About twenty houses are built upon the spurs of hills running into the valleys, or on the high surrounding ridge. This is Kodi-kânal, — vine-grove, — the hill retreat of Europeans in the extreme south of India, and especially of the American missionaries, and a few English missionaries and civilians, who prefer the quiet of Kodi-kânal to the gayety of Ootacamund and Bangalore.

Before we step across the valley to the point from which the photograph for this picture was taken, turn around and look back upon the plains. You are on a Nebo of observation, for we have our Nebo in India, and all this great plain spread out before you is a promised land. You are upon an almost perpendicular cliff, whose roots reach down among the debris and the foot-hills 7,000 feet below. This perpendicular wall stretches on for miles to the southwest. A stream near by has worn its way through a crevice and falls, one cascade of more than 1,000 feet. Your eye takes in, or might take in had it the power, more than ten thousand square miles of the plain, peopled thickly with idolaters. The towers of the great Madura temple, fifty miles away in a direct line, are visible, and beyond, the towers of Kâlia Koil, and still further on, the sea, shimmering in the heat. It is a place for Christian inspiration as well as rest. The homes of 2,500,000 heathen and Mohammedans are before you, almost all of them within the field given to this mission to cultivate. While, therefore, the missionary is retiring from the prostrating equinoctial heats, he comes to a point of broader observation, and inspiration for new work.

Returning to Kodi-kânal, and crossing the valley to the western side, the opposite one from which we entered it, the forest on the hill-side at the right is an exception in an Indian landscape; and this forest, and the springs in the valley, along with its vicinity to the pass from the plains, led to its selection as a site for a settlement. The forest is composed of trees of the cinnamon family — though they are not the cinnamon of commerce. Giant creepers, as large in diameter as the body of a child, trail from tree to tree, and probably give name to the grove. The tall, poplar-like trees, adjacent to most of the houses, are the Eucalyptus, or Australian Blue-Gum, which flourishes here in great luxuriance. In the distance, Perumâl, an isolated peak, raises its head more than 7,000 feet above the plains at its northwest angle. In the foreground of the picture a pretty lake is seen, formed by intercepting the streams flowing through the lowlands. The place was first explored and opened by the mission in 1844–45, but owes most of its public improvements and adornments to the public spirit and generosity of the collectors of the district.

The buildings on the right side of the picture are those of the mission. Still further to the right, above the forest, are the chapel and premises of the Jesuits,

and houses of civilians. The mission chapel is in the foreground, and, as everywhere else, the church has its hallowed "God's acre" about it, and is gathering to itself its own among the good, without distinction of race or nation. At the southwest corner of the church sleep the remains of Rev. D. C. Scudder, Rev H. S. Taylor, and Mrs. Sarah Ashley Yorke, and there is scarcely a family in the field that has not set up some stone of memorial here, and left its dead to hallow the ground.

A part of March, April, and May — the period when the sun is vertical — is the season of severest heat. At this time the temperature of the day, here, is from 25° to 30° lower than on the plains, ranging from 60° to 78°; and at this season there is most need of abandoning the plains and resorting to the mountains.

A prosperous native settlement has grown up at Kodi-kânal, and most of the inhabitants are under Protestant Christian influence. A good school exists, and a native church, ministered to by a native pastor of their own choice, who not only attends to this church, but is of great service in carrying on Christian work among the mountain villages.

CHRISTIAN CULTURE FOR WOMAN IN THE EAST.

"The Women of the Arabs," recently published, from the pen of Dr. Jessup, of the Syria mission, gives some of the results of efforts made in behalf of women under the auspices of the American Board, years before the organization of special societies and boards for this form of labor. When Dr. King proposed a school for girls at Tyre, in 1825, a priest objected, saying: "It is by no means expedient to teach women to read the Word of God. It is better for them to remain in ignorance than to know how to read and write. They are quite bad enough with what little they now know. Teach them to read and write, *and there would be no living with them.*" "Educate a *girl!*" said a Tripoli Moslem. "You might as well attempt to educate a *cat!*" Such was the sentiment not only in Syria, but to a great extent throughout the Turkish Empire, when Mrs. Goodell and Mrs. Bird began the work of female education, in 1825. In two years' time they could report one hundred and twenty girls in school! The value of personal influence, such as could be gained only in the Christian family or boarding-school, was soon recognized.

The pupils educated in Mrs. Whiting's school, established at Abeih in 1846, and in that opened by Dr. and Mrs. De Forest, the next year, at Beirût, are the leading female teachers and helpers in all the various departments of evangelical work in Syria. Sufficient time has elapsed to give full illustration of the value of these efforts. Of the twenty-three pupils in the seminary at Beirût between 1848 and 1852, two died in the faith, giving good evidence of piety. "Of the twenty-one who survive, twelve are members of the evangelical church, and nine are now, or were recently, engaged in *teaching*, although nearly twenty years have elapsed since they graduated. Twenty-one are at the head of families, esteemed and honored in the communities where they reside." The details given by Dr. Jessup of the character and work of some of these pupils, are the most interesting portions of his timely contribution to the good cause. Such a

record of results may well cheer the heart of every Christian woman from this land who has the privilege of sharing in such a blessed work.

In connection with the mission, schools for girls are maintained at twenty-two different points, by 36 teachers, having charge of 801 pupils. The British Syrian schools have grown up since 1860, largely through the labors of Mrs. Bowen Thompson, continued after her death by her sister, Mrs. Mentor Mott. They were twenty-three in number, with 1,522 pupils in 1872, in charge of 79 teachers. Such has been the growth of the work begun in faith and hope over forty years ago. The great change in the public sentiment cannot be better expressed than by the following incident told by Dr. Jessup: —

"Not two months since, I was conversing with several of the aristocratic Mohammedans of Beirût, who were in attendance at the commencement of the Beirût Protestant Medical College. The subject of the education of girls was introduced, and one of them said: 'We are beginning to have our girls instructed in your Protestant schools, and would you believe it, I heard one of them read the other day (probably his own daughter), and she actually asked a question about the construction of a noun preceded by a preposition! I never heard the like of it. The things do distinguish and understand what they read, after all!' The other replied, '*Mashallah! Mashallah!*' 'The will of God be done!'"

PROSPECTS OF THE TREASURY.

The receipts in June were, for the general work, from donations, $19,660.05, legacies, $14,271.58; for the work in Papal lands, $1,970.31. The debt on the 30th of June was $88,175. After deducting what it is hoped may be saved, by retrenchment, and in other ways, from the amounts appropriated to the several missions for the year, and what may be received from miscellaneous sources, the Treasurer's opinion is, that, in order to close the year without a debt, the Board must receive during July and August, from donations and legacies, $175,000! The receipts for the corresponding months last year were only $108,358. The unpleasant nature of the prospect, and the need of earnest effort, are sufficiently apparent.

VIEWS OF AN HONORED FRIEND.

The Treasurer has just received the following note from one long known and honored among the churches, in connection with another benevolent society: —

"Inclosed please find $40, from Mr. and Mrs. Seth Bliss, — their special donation to aid the Board in its present exigency. The annual contribution will not be taken in our church till after the close of your financial year. We are happy that we can do a little in this emergency. The religious life of both of us is coeval with that of the Board. Our first religious donation was to it, in 1811, and we have been permitted to renew this annually since, according to our ability. Disabled by infirm health, for the last fifteen years, for continuous ministerial labor, our income has been too limited to do as much as we have desired. Now, having reached fourscore years, and finding the cause we have loved and cherished from its infancy in imminent peril, — not from lack of spir-

itual prosperity, but only from want of funds, — we recognize the call of our blessed Saviour and Lord, to double our donation.

"Retrenchment need not, must not be — retrenchment in sight of triumph on so many hard-fought fields! Must the sickle fall from the reaper's hands when the harvest is waiting? Must we send a pang to the hearts of those toiling brethren and sisters, burdened with anxiety for their infant churches? The thought is too painful to the good on earth and to the redeemed in heaven. Should each of the friends and patrons of the Board make special supplication for funds, during July and August, to Him who holds the hearts of rich and poor, you would be saved from a step so disastrous and discouraging. *More funds*, is the urgent need of the hour.

"YOUR OCTOGENARIAN FRIENDS."

THE NEXT ANNUAL MEETING OF THE BOARD.

The Prudential Committee have designated Rutland, Vermont, as the place for the meeting of the Board, to be held on the first Tuesday in October, 1874.

They have also appointed Rev. James Gibson Johnson, Hon. John B. Page, Messrs. E. V. N. Harwood, J. M. Haven, L. E. Roys, Henry Clark, Thomas Ross, A. C. Bates, and J. H. Goulding, a committee to make arrangements for the meeting, said committee to have the power to enlarge their number as may seem expedient.

Special attention is invited to a notice from the Committee on the last page of the cover of this Herald.

MISSIONS OF THE BOARD.

European Turkey Mission.

MR. CRANE AT ADRIANOPLE.

Mr. Crane, who has recently returned to Turkey, to meet a present emergency in the Central Turkey mission, finding himself constrained to wait some days at Constantinople for a steamer to Scanderoon, improved the opportunity to visit Adrianople, about 140 miles north of west from Constantinople, and formerly occupied by him as a mission station. He was accompanied by Dr. Wood, and writes: —

"Our visit was opportune, and I trust may result in good. The native brethren, being apprised of our coming, were in waiting at the railroad station on our arrival, and a most cordial greeting was extended to us. Met with the oriental *kiss* of welcome, we were shown to a carriage in waiting, and soon were on our way, at full speed, to the city, which is about three miles distant from the station. Arrived at the chapel premises, the room into which we were ushered was soon filled with those coming to greet us — men and women. A more hearty welcome could hardly have been shown. Great joy was expressed, both by their words and in their smile-lit countenances. Many were the questions asked as the remembrances of former scenes were recalled. My heart was touched by the many kind expressions, and the evidently heartfelt cordiality with which they received us. Not soon will the remembrance of it be effaced.

"At once they began their entreaties that I would remain. In vain I stated to them my special appointment to the Central Turkey mission. They claimed

me as their own missionary, and we found it difficult to convince them that duty called in any other direction.

"The next day was the Sabbath. At an early hour they began to assemble, and as we entered the chapel how were our hearts cheered by seeing it filled with an intensely eager audience. On the evening preceding, the pastor — Alexander Peshtemalian — would take no refusal from me to occupy the pulpit and preach to them. In vain I pleaded disuse of the language for eleven years. Expectation demanded satisfaction, and hence, even on my first Sabbath in Turkey, my work commenced. The language came back with a facility surprising to myself, and the attentiveness with which they listened told the impression made. In the afternoon, it being the regular monthly concert, Dr. Wood and myself both addressed the same crowded audience, whose interest in the services throughout, only corroborated our impressions of encouragement.

"The next day, on going out into the city, I was renewedly cheered by meeting friends who recognized me, — Armenians, Greeks, Mussulmans, Franks, — all with the same kind expression of welcome. An aged Mussulman, with whom I had been on terms of friendly intercourse during my former residence there, greeted me with both hands extended in welcome. How could I help feeling the rush of pleasant associations, as the memory of past scenes, in friendly relation, came afresh to mind. Again there was importunity, and the questions were again and again urged, — 'Why can you not return?' and 'Why will you not remain?'"

URGENT CALL FOR A MISSIONARY.

"It was hard to resist their earnest importunity. They could not yield the point without placing before me the urgent reasons which, as an argument for the immediate reoccupancy of Adrianople as a missionary station, I cannot refrain from presenting, —

"1. They urged the preparedness and openness of all classes to missionary intercourse and labor. It was stated that the Greeks, especially, have for some time past shown an unusual degree of interest in reading the Scriptures and attending the chapel services. Out of the twenty-six members of which the church is composed, six are Greeks. In the circuit of a dozen miles around Adrianople they represent that there are many Greek villages, and in them all colporters are welcome. The bookseller in Adrianople states, that of late a greater inquiry had been made for Greek and Greeko-Turkish Bibles and Testaments than for Bulgarian, or even for Armeno-Turkish.

"2. They strongly urge the immediate occupancy of Adrianople as a missionary station, because of the great need occasioned by the advance in almost every department of trade, and in social improvement, in connection with the opening of the railroad between there and Constantinople. Among these improvements are new facilities of travel, newspapers printed in three languages, and an imperative demand for schools. Another fact was repeatedly and strongly urged, namely, that the Jesuits (banished from Prussia) have recently purchased a very eligible property in the center of the Armenian quarter of the city, have opened schools for boys and girls, are opening still other schools in the suburbs where the Franks reside, and are drawing in pupils from all classes, simply because no other available educational advantages are offered. The brethren plead most earnestly, that at least a female school may be opened there, and, if possible, one also for boys. My heart yearned with theirs, as, with such deep solicitude, they pressed upon me these absorbing wants. They seemed to feel that much depended on immediate effort. Once let these schools of the Propaganda Society gain a strong foothold, with no corresponding evangelical facilities opened, and years of toil may be necessary to regain the advantages now offered. There is now a favorable feeling towards evangelical effort; in fact, as the brethren urge, the different classes feel no slight misgiving in regard to the Propaganda movement; and while great inducements are held out to them to send their children to these newly-opened schools, there is hesitancy. Many inquiries have been made by outsiders even, as to whether larger facilities would not

be granted them by schools, or at least one high school, opened by the American missionaries. Confidence seems to have been gained, and there is even a degree of longing in many outside the Protestant community, that the opportunity may be improved.

"I may be permitted to add my own conviction, deepened the longer I remained and the more thoroughly acquainted I became with the situation, that Adrianople should at once be reoccupied by two missionary families, one speaking Turkish, for the general work among the mixed nationalities, and one speaking Greek, for the evidently awakening Greeks, in the city and surrounding villages.

"Dr. Wood also expressed to me his firm conviction of the importance of immediately occupying Adrianople."

INDICATIONS AT MONASTIR.

Mr. Jenney, one of the missionaries occupying the new station in Macedonia, — Monastir, 400 miles west of Constantinople, — wrote from that place May 20: —

"The brethren have kept you posted as to our work here, but it may not be amiss for one younger in the work to tell his own story. The kind expressions which greeted us seven months ago are not wanting to-day. In almost every Bulgarian home in the city we would have a most hearty reception, had we time to go, and the language. For some three months, over a hundred came to our meetings, led, however, to a large extent, by curiosity. Now our numbers vary from five to twenty-five, but we do not feel at all discouraged by this falling off. Many who came at first were of such character and business that they found the truths preached like a red-hot iron, burning into their consciences.

"In the market there is a rich field for any one who knows the language. Scores are daily discussing religious truths. Many of the questions are of minor importance, but I am happy to say that many seem really to long for the truth. The better educated have told us, over and over again, that they see plainly that their church is in the wrong, that it has become corrupt by priestcraft, and that these things must continue as they are until their priests come from higher and more educated classes. The priests are too ignorant to oppose us, knowing that a crowd would demand reasons for their objections which they feel unable to give. Then, too, the feud which is growing in strength every day between the Bulgarians and the Greeks, keeps them too busy to think very much of us. Two or three weeks ago a letter was read in the Greek Church, from the Patriarch at Constantinople, forbidding intermarriage between the Greeks and Bulgarians. When they [the priests] had finished reading the letter, and had pronounced what seemed to them sufficient curses on the Bulgarians, one priest arose and said there was a Greek, a missionary, who lived near them, and some Americans, who professed to preach according to the gospels, and he knew that many of those present went to hear them preach. He would advise such to go to the Jewish Church. The audience, of two hundred, manifested marked disapprobation at this remark. The majority declared, 'We know what they preach, for we have been to hear them. They preach according to the Bible.'

"Two men, both of whom we trust have found the Saviour recently, have been doing a missionary work here. They have gone from shop to shop and talked with the shop-keepers, trying to prove that the Bible is from God, and is our sure guide. When they think they have convinced any one, they ask him if he owns a Bible. If he answers, 'No,' they buy a Testament and give it to him. They have given away sixteen at least. The helper from the Scottish Missionary Society is doing a good work here.

"We have not received the name of Protestants, but 'Evangelicals,' since we have, on all possible occasions, declared that we speak according to the words of Christ as recorded by the Evangelists, and refer to the Scriptures in all our arguments.

"There is a fear here on the part of all, as elsewhere in Bulgaria, that if they give up their religion they will give up their nation. Friends of inquirers ridi-

culc the idea of accepting a new religion, not because they doubt the Bible, but they are superstitious and imagine the saints will be angry, that they will become sick, or that they will forsake their nation. Alas, what power there is in superstition! . . . . But the field is white for the harvest. Pray that we may be untiring in our efforts.

"There is but one drawback, and that is the language. One needs to know Bulgarian, Greek, Turkish, Wallachian, and Arnoot, at least, to be very successful here. The language is a compound of all these, together with a little French and German. The people will use words of from three to seven of these languages in one sentence, and call it Bulgarian. This is our greatest trial, and we often become almost discouraged. But we remember that God has sent us here, and try to make progress."

Western Turkey Mission.

MARSOVAN SCHOOLS, ETC. — LETTER FROM DR. SCHNEIDER.

It will be remembered that Dr. Schneider returned from his recent visit to the United States to occupy a new field of labor, in connection with the theological school at Marsovan. He wrote from that place April 25th, giving his impressions in regard to some matters there as follows: —

"I have been waiting for the return of all the students, from their work in vacation, to give you a brief account of the commencement of our term; but owing to the abundance of snow, and the then swollen streams from the melting of this snow, all have not yet returned. We are looking for them daily, but meanwhile I will allude to the work here.

"I am happy to say that it is encouraging in many respects. The schools of the Protestants are in an excellent condition; probably there are none more efficient in the Protestant community in Turkey. The whole number of pupils is about 300; 130 being girls. They are separated into four or five different divisions, according to their ages and capacities, and furnished with teachers accordingly. Excellent order is maintained, and the teachers seem devoted to their work.

"One interesting feature of the schools is the large number of children of Armenian parents, not yet Protestant, there being 175 of these, of both sexes. They receive much religious instruction during the week; and on the Sabbath they all come to the regular preaching service. It is a most interesting sight to see these 175 boys and girls, still nominally connected with the old church, walking into our church and quietly taking their seats to listen to the truth. They are thus receiving impressions which will never be obliterated from their minds. When the parents offer to send them to the school, it is with a promise on their part, not only to pay a small sum for every child, but also that they shall come regularly to the Sabbath-school and attend divine service. And the promise is fulfilled by all these Armenian parents. This arrangement has been in practice for several years.

"There has, also, been a night-school for young men during the winter. About 40 have been in attendance, each one paying a silver dollar for the privilege. As the whole sum was not necessary for fuel and light, they propose to make the remainder the nucleus of a library.

"Another very interesting school is one for young girls and newly-married brides — who are always quite young. These have been gathered mainly by Mrs. Leonard. To induce them to come, she has been obliged to go to their houses and intercede with their parents. The girls themselves are much interested in the school, and have made very commendable progress.

"Protestantism has made a deep impression on the citizens of this place, and secured a large measure of respect from the Armenians. Several families of respectability and influence have joined the Protestants; and the door of access is open to a great many families. Some of the more enlightened Armenians come to the exercises on the Sabbath, and while there is no very marked and open movement, silent influences for good are at work. The Protestants themselves are united and harmonious, and the regular

services during the week and on the Sabbath, are well attended.

"Much of the friendly feeling now existing here is owing to the care and nursing of the sick, and the administering of medicines to them, by the female influences of this station. In some cases, these instrumentalities have been blessed to the saving of life, and gratitude for such kindness leads those who have been benefited, as well as their friends, to cultivate the friendship of the missionaries, and they are thus, sometimes, gradually drawn over to the truth."

THE FAMINE IN ASIA MINOR.

The Herald for July (p. 212) gave some intimations of suffering among the people at and around Marsovan, occasioned by a winter of almost unparalleled severity, following a drought which of itself had nearly caused a famine. A letter has now been received from Mr. Barrows, presenting facts of a distressing character, which had fallen under his observation on his way from Cesarea to Marsovan. The letter was dated at Marsovan, May 22: —

"We have had our worst anticipations of the famine more than realized. We first came to one of our out-stations, Alenja. There were very few people left. Formerly, as we have driven up to the place, a crowd would immediately gather about our wagon, — Protestants and others, — but now only one or two solitary individuals! When I asked them how they were, they said, 'All right!' just as from habit they always answer; but then they went on to tell in what condition they really were. One of the principal men of the village, a Protestant, one year ago was quite wealthy. He had a large number of cattle, sheep, and camels; now he has remaining two or three oxen, one or two cows, and three camels. I think he said that seven of his sheep were alive. He had sent a man to the region of Sivas to get a little grain. There is a granary in the village, full of wheat; but this is sold by the owner, a rich man in Yozgat, at a most exorbitant price, and only for ready money, so what can those poor villagers do? We went on to another of our out-stations. Here the crops were better than at the former village, but the brethren are mostly very poor; and last fall, having no ready money with which to add anything to their scanty stores for the winter, when the snows came and shut them in, their provisions, both for themselves and their cattle, were exhausted, and very great suffering would have been the result, had not the preacher, by promising to pay himself, obtained from Yozgat a quantity of grain. Many of the brethren have left this village also, and others are trying to get away. These little Protestant communities are greatly weakened for the present — almost broken up. We hope, however, that better harvests this year will enable a large part to get back again.

"But we came on to Yozgat, and here we saw the famine in its more appalling aspects. The city is filled with hungry, emaciated, dying men, women, and children. Many a poor villager has died from starvation in the streets of Yozgat. So far as I can learn, the Protestant brethren have done very well in the relief of the poor, but what are they among so many. The city has been literally filled with the poor villagers, who, as soon as the roads were sufficiently open to allow them to move from their places of confinement and starvation, fled to the city, hoping to get a morsel of bread. They crowd around the public ovens, and reach out their bony, blackened hands, crying piteously for something to appease the raging of terrible hunger. Mothers with children at their breasts, and other little ones clinging to their tattered skirts; old men, and the sick, unable to stand; and those that were strong young men; all alike pleading that they may not be left to die. Oh, the scene was too heartrending, and beggars description.

"The Mussulmans, through these famine stricken regions, have done very little, and in some places nothing, for the poor, even of their own faith. The rich Turks store up grain in their houses, lock their doors, and let the poor die in the street. Many of those who have grain are in league with the local governors, and so they are not compelled to sell.

Such is the case in Yozgat. In Cesarea the local authorities have done better.

"In one of the villages between Cesarea and Yozgat there was one Protestant family. During the long winter their scanty stock of provisions was exhausted, and, as no one in the village would render any assistance because they were Protestants, they attempted to get away. The father has died, and the rest, if living, are in a most wretched condition.

"This famine extends beyond Yozgat to Angora, and in many places there is nothing left to subsist on but grass, and the wretched inhabitants are dying in large numbers. The Government at Constantinople is talking over the matter, and doing something to supply this want; but things of this kind in Turkey move so slowly, and corrupt officials devour so large a share, that few hungry mouths are really reached. Our out-station of Sungurlu lies on the road from Yozgat to Angora, and here the suffering is becoming intense. Many of the brethren are in great straits. They have sold everything that they could sell for a little money, with which to get bread; and now they have absolutely nothing left. They must beg or die, — and perhaps, if they beg, they will still die. When I reached Yozgat, the brethren there were trying to send a little relief from their own scanty stores. I had ten liras ($50) contributed by kind friends in Constantinople, which I could give; but those who hold the wheat in their hands demand such exorbitant prices, that a few dollars are soon expended, and then the poor are left again without bread.

"Here, at Marsovan, the pressure is not so severe, though the city is flooded with beggars from the vicinity of Angora. As we were coming here we found by the roadside two young men. As soon as they saw us, they came to our wagon, begging for bread, and crying just like two little children. At first we offered them a little money, with which to get bread, but they refused it. 'What is that to us?' they said. 'Give us bread, or we die.' We found that we had a little left in our wagon, and gave it to them. As they seized it, they sat right down on the ground in the road, and began to eat, taking no more notice of us or of anything around them. As they crammed the bread into their mouths, they would exclaim, 'O God, my appetite!' This was an illustration of what appetite may become, which I hope I may never witness again.

"Would that some who spend thousands on needless luxuries, could see one such case as this. Would that some kind friend would put into my hand money to save from his creditors the poor preacher at Injirli, who has spent his all to keep his flock from starvation."

Central Turkey Mission.

PERSECUTION OF A MOSLEM CONVERT.

Mr. Montgomery, of Marash (90 miles northeast from Scanderoon), sends (May 5) the following brief statement of a case which has excited no little interest and feeling in the mission circle: —

"A case of persecution has just occurred which shows us that we here, in Turkey, have not yet emerged from the dark ages. A Moslem, Mustapha by name, has been secretly a Christian for a long time. His oldest son, Ali, has been attending one of the Protestant schools, and also attending church all winter. His daughter, Elif, is in our girls' school. Three weeks ago the father began coming to church, and has stood firm against all the efforts of the Moslems to coax or frighten him back to his old faith. Last night father and son were arrested, put in chains, and under cover of the night dragged off on the road toward Aleppo, like two highway robbers, under a strong guard. They were met this morning several hours out upon the road, driven along before their guard, on foot, and carrying their chains as best they might. And so they are being hurried along as fast as possible toward the dungeons of Aleppo. Once there, what will their fate be? What beatings and tortures, what pain and anguish, may only be known at the last great day.

"This is Turkey, in the nineteenth century! This is the liberty in Turkey, so often boasted of by the Christian press of Europe!"

The Constantinople branch of the Evangelical Alliance felt constrained to present this case, for earnest consideration, to the representatives of Christian powers there, calling their attention at the same time to the fact that "three Christian teachers of the Nusareyeh tribe, in North Syria, still remain in durance at Damascus, notwithstanding the most earnest efforts made by Christian Governments for their liberation." Respecting Mustapha's case they say: —

"During the month of April last, both father and son regularly attended the public religious services in one of the Protestant churches of Marash. This incensed the Moslems, and on Sunday, the 3d instant, a company of them came to Mustapha's door and cried, — 'Come out, you gaour; we will kill you.' He said, — 'Go and report me to the Government,' and in the afternoon went again, with his son, to church. On the following day he was summoned, and later, his son also, before the Governor of the city, where they both confessed that they were Christians. That night they were arrested, bound in chains, and sent off under guard, to parts unknown, the family remaining at Marash, exposed to serious danger.

"The Turkish Government may say, as it has said in similar cases, that these men were arrested for their own safety! Are, then, the chains for safety? Has the repeated beating of the Nusareyeh teachers been for their safety? It is insisted that those teachers join their fellow-soldiers in Moslem worship. Is that for their safety? Does religious liberty mean that a man may be a Christian only on the condition that he scrupulously conceal the fact?"

"In these repeated acts of persecution, occurring simultaneously with a persistent effort at the Capital to hinder the circulation of the Christian Scriptures, there is manifest a spirit and a purpose on the part of the Turkish Government, which challenges instant attention on the part of the Christian Powers and the Christian public of Europe and the United States."

Mr. Montgomery states that Mustapha has committed no crime; that nothing can be proved against him except that he has become a Christian; so that the case is one presenting a clear test of the liberty of a Moslem, in Turkey, to embrace Christianity.

Eastern Turkey Mission.

TRAVELING ON A HAND-SLED AND ON FOOT.

Mr. Knapp wrote from Bitlis (near Lake Van), March 25th: —

"As it was not practicable for either Mr. Scott or me to accede to the earnest request of the people in our out-station, Moosh, to visit them, we sent Pastor Simon. He was absent five weeks. He rode on a hand-sled to Moosh Plain, twelve miles, then endeavored to ride on horseback, but by reason of the severe snow-storm, he was six days going forty-five miles, from Bitlis to Moosh, and was confined nine days to his bed by sickness, at Moosh, in consequence. He found the work in our four out-stations there very prosperous, and aided in receiving fifteen to the church in Havadvoric, *i. e.*, five from Havadvoric (five miles from Moosh), one from Mogoonk, and nine from Moosh. He was unable to get back on a hand-sled, but had to walk the whole distance, the snow so deep on the 'desert' that his shoulder would reach the telegraph-wire. (Here it was eight feet deep. We have now had nineteen feet fall of snow this winter.) The pastor occupied an hour in giving an account of his tour to his people, an abstract of which I have requested him to give me in writing."

GREAT CHANGE AT HAVADVORIC.

A few sentences from Pastor Simon's narrative, relating to one of the places visited, will be given here: —

"We went to Havadvoric, where, at both the morning and noon services, the chapel was crowded with people. Five were admitted to the church from Havadvoric and one from the village of Mogoonk. When the table of the Lord was prepared, and an account was given of Him, by whose death this blessed privilege was granted to sinners, I observed the remarks had such an effect upon

those present, that not only tears flowed down their faces, but their whole persons shook, evidencing the inward working of the blessed presence of Christ. There were present those who are not considered Protestants, and they also wept.

"We can only attribute to the miraculous power of God the wonderful moral change that has taken place, during these few years, among the men of that village. For, formerly, they were blood-thirsty, thievish brigands, and the villages on the plain below suffered very much oppression at their hands! Almost always armed, they prowled about nights to plunder sheep, oxen, and vineyards; and the owners of the plundered property dared not go in pursuit of them, lest the robbers should turn upon them with their guns and take their lives! But now the swords are turned into ploughshares. These same men are reviled and persecuted, and are patient.[1] God has selected this church, and established it upon this little hill, to advance the work of reform among the one hundred Armenian villages on Moosh Plain; and that by it the distinguished power of God may be made manifest in the hearts of men. I saw an Armenian who, reverently uncovering his head, blessed the Protestants for having delivered this region out of the hands of these men of Havadvoric! If they had not received the gospel, even the government would not have been able to subdue such men! 'We thank you,' say they, 'that you have rescued our sheepfolds, vineyards, and gardens from these men.'"

PROGRESS WITHIN THE YEAR.

Sending statistical returns of the Eastern Turkey mission, for the last year, Mr. Parmelee, of Erzroom, wrote (May 1):—

"On the whole the figures are very encouraging. There has been a large increase in the number of persons under instruction — from 3,592 to 4,787. The liberality of the people seems to have taken a decided start, for we report $8,778, against $6,702 last year. There has also been a healthy growth in the number of Protestants, — from 7,023 to 7,481, — and a small advance in the number attending on public worship — from 5,803 to 5,848. But the most cheering changes are in the number of helpers and churches. There are more helpers of every class than last year, the aggregate rising from 186 to 229. Three new churches have been organized, making the present number 32. To these churches, old and new, 167 have been added by profession, against 98 the previous year.

"These figures plainly show that the work does not retrograde, nor even stand still. It goes forward. We see, too, that it is becoming more and more organized into institutions, — not dead, lifeless forms, but living organisms, that will live and grow until no bounds can limit their healthful and benign influence. Pray for us, that a pentecostal effusion may come to bless our whole mission."

EARTHQUAKE — AN OUT-STATION DESTROYED.

Mr. Allen wrote from Harpoot, May 8: "I write in haste to inform you of a severe calamity which has befallen one of our out-stations. Last Sabbath morning, at seven o'clock, a severe shock of earthquake was felt here and in all the plain. We have felt none so severe since we have been in Harpoot. Houses fell in several villages, but at Haboosi, in the eastern part of the plain, the effect was disastrous. This village, of 200 Armenian houses, was almost wholly destroyed. The houses left standing are dangerous to live in. Sixteen persons were killed by falling walls and roofs, and twenty-two were wounded, four of whom are not expected to live.

"Many houses in a Turkish village near Haboosi also fell, killing three persons. Other villages were injured, but to a less extent. I have heard of no loss of life at other places. The new chapel at Haboosi still stands, but is badly cracked. The parsonage, on the top of the chapel, must be taken down and rebuilt in some safer place.

"The case is a hard one. Spring and summer work is to be done. The people are usually busy in the fields till after harvests are gathered and fall crops sown. How they will get their houses rebuilt for next winter I do not know,

[1] All this change has occurred within *fifteen years!* — G. C. K.

unless they are aided. The people in Sarukamush, which was destroyed last winter, are in much the same case.

"The Protestants are to-day making collections of food and clothing for supplying the immediate wants of the Haboosi people. Half a dozen loads of supplies are already waiting to be carried, and this good example has stirred up the Armenians to go and do likewise."

Madura Mission — Southern India.

PLEASING INCIDENTS.

Mr. Rendall wrote from Battalagundu, March 16: —

"I feel that the Lord has answered our prayers with reference to his cause in one village where I established a Christian congregation early last year. About two weeks ago the leading man in the congregation was violently attacked with jungle fever, and his life despaired of. His death, just at this juncture, would have had a very depressing influence on the congregation, as the heathen would have certainly laid it to the anger of their old demon, whose worship he had so openly renounced. I sent him medicine, and many prayers were offered in his behalf. God has graciously spared his life, and the sickness confirms him in the faith. He now waits to be baptized, with several others in that congregation.

"At our monthly meeting for January, the helpers reported two persons who had renounced idolatry, and at the meeting for February they reported three. One case, in February, was most interesting. Two catechists, on their itineracy, visited a village where were two Christian families, and took special pains to preach to the heathen friends and relatives of those families. One young man became very much interested, and before they left that vicinity he publicly renounced the worship of his goddess Kâli, and voluntarily gave up two small bells, an offering of coin to the goddess, and a pot of ghee (melted butter). The goddess is supposed to visit the house every night, and to be pleased with handling and ringing the bells, with the sight of the offering, and with the smell of the ghee, all of which had been in the house for a generation. They are all now in my possession, except the ghee, which smelt too strongly to be brought away, and was simply removed. May the man remain firm. The helpers were also much pleased in meeting with a Brahmin, who bought a Bible, was very kind to them, and told them he thought Christ to be the true God."

Ceylon Mission.

ASSUMING THE SUPPORT OF A PASTOR — RELIGIOUS INTEREST.

Letters and semi-annual reports, written in April last, have recently come to hand from several of the laborers in Ceylon, from which some paragraphs will be given here. Mr. De Reimer, recently placed, by the mission, at the Oodoopitty station, writes from that place: —

"That which will most of all encourage you is the fact that Oodoopitty church has this year undertaken the entire support of its pastor, and that too without in the least neglecting any of its other customary charities abroad, or of its running expenses at home. This result has been effected by prayer and the efforts of the former missionary, and by the coming up nobly, on the part of the church, to the rule of tithes in giving. The resident church-members, male and female, and some members of the congregation also, voted at the beginning of the year to give to the Lord, through his church, one tenth of their income, and thus far each one, I believe, has promptly met his obligation. We praise the Lord for another self-supporting church in Jaffna.

"The religious condition of the church has been unusually good. At the beginning of the year there was much tenderness of feeling, and confession of personal shortcomings and sins. Extra meetings for prayer were held, and two evening meetings were started, which still continue. These have been well sustained, and heathen men have often attended them. Many of the young men — teachers in the district — have voluntarily assisted to maintain regular Sabbath services in the adjacent school bungalows.

Thus the Sabbath is wholly spent by them in efforts to do good.

"Thirty girls were in the boarding-school at the beginning of the year. Five of these, who had been in the school for five years, graduated on the 26th of March, all being church-members. There has been much religious interest in the school during the last term. Seven girls have united with the church at the last two communion seasons."

Mr. Stickney, native pastor at Oodoopitty, writes with much interest of the matters mentioned by Mr. De Riemer, and also notices the addition of two men to the church, one in January and one in March. At Chevagachery, his former station, Mr. De Riemer says, the interest in the cause of Christ seemed to deepen near the close of the year 1873. More recently there had been much sickness there.

GIRLS' SCHOOL AT OODOOPITTY.

Miss Townsend writes — April 10 — of the boarding-school in her charge at Oodoopitty: "I am entering upon my seventh year of work here in good health and spirits, rejoicing in what the Lord has done for me and for those for whom I have labored. A few weeks ago I had the privilege of uniting with eighteen of my dear flock in commemorating the Saviour's love, and memory recalled twelve others who have professed the Lord in the same place, and were now honoring him in homes of their own. Five of the six who united with the church that day have entertained a hope in Christ for nearly a year. The Lord carried on a blessed work in the school during the last term, and we are encouraged to hope that many even of the little ones have entered the new life.

"I am also greatly encouraged by the faithful Christian conduct of those who have left the school. Some of them are, I know, accomplishing a great work among the women of their villages. Three of them are teaching girls' schools at home, and one is employed here. I see no special results from the girls going out into the village with me, or with others; but I think it does them good, the heathen honor them for going, and the girls are learning that Jesus will protect the reputation of every *true* Christian woman in every act of loving service."

PERSECUTION — HEATHEN FESTIVALS — IMPRESSIONS OF THE PEOPLE.

Mr. Bryant, native pastor at Changany, states that three had united with the church there within the six months now reported. Of four boys in one of the schools, who had manifested special religious interest, two were "threatened, and prevented from attending school lest they should embrace Christianity," and another was "fearfully beaten" by his parents and brothers, not allowed to see the pastor or attend the school, and subsequently was sent to a heathen school. Mr. Bryant writes: "The work of the devil seems to be advancing, but in reality it is not. It is true that festivals at different temples are now going on successfully, and also very pompously, one after the other, in accommodation to the depraved tastes and habits of the heathen; but the majority of the people acknowledge that they have no faith in their own system. The people in general begin to feel ashamed to carry the vehicle in which their tutelary deity is placed around the temple on festival days, though they formerly considered it a great privilege and honor to do so. Last week I witnessed an instance of this in a fishermen's village. A man of some influence came there and earnestly requested several of the fishermen to help him that night to take the vehicle round the temple, as it was his festival that day; but the fishermen did not comply with his wishes at all, and the man went off very much displeased. Even among the Roman Catholics, some have lost all confidence in the genuineness of their religion. Some time ago, a well-educated Catholic remarked to me, very candidly, that he also cherished the Protestant faith, and that he expected a change would soon take place in all the world, as to uniformity of faith and practice among all the denominations of Christians. But there are some who very boldly oppose our holy religion. The most decided opponents are those

who have been trained up under the light of the gospel, in the midst of the revivals of religion, and have had the most pungent convictions, and yet have continued in impenitence. They are always making efforts to divert inquirers.

"In many respects there is apparent improvement in the community generally. The Sabbath is better observed by most of the Christians; our congregations are large and less fluctuating; prayer-meetings are better attended and more interesting than formerly. The week of prayer was observed with much interest and some beneficial results. The cause of temperance is receiving a new impetus among us, efforts being made to check the prevalance of intemperance."

ITEMS.

Mr. Rice, native pastor at Batticotta, reports the admission of two young men to the church there, in December, one a pupil in the Jaffna College; and two others of the pupils had applied for admission. The contributions of the church, for 1873, amounted to $425.

Mr. S. W. Howland, now stationed at Oodooville, reports of that station: "There is a readiness everywhere to hear the truth, and some are seeking. Moonlight evening meetings have been held as opportunity offered, and with some interest. Perhaps the most promising part of the field, if we may judge by the past, is in the girls' boarding-school." He also says: "We have been on the ground now nearly three fourths of a year. The work is great, — grand, — and we find great pleasure in it."

North China Mission.

NEW CHAPEL — BAPTISMS.

Mr. Blodget reports that a new chapel was dedicated at Peking, January 11. He writes: "The day was fine and the house was filled. This chapel is the gift of a lady. It is what we very greatly needed, and I believe it will prove of substantial benefit to our work. Each station should have such a chapel. Perhaps some other 'elect lady' will desire to break thus an alabaster box of precious ointment upon the head of the Saviour."

In April Mr. Blodget made a short visit to a country place 80 miles south of Peking, where he received to church fellowship a young man recently drawn to the truth. There are now six church-members at that place.

Mr. Pierson reports a visit, with helpers, to Tang-fing, 60 miles south of Paoting-fu, where they met a cordial welcome, stopping at the inn where Mr. Burns had formerly stopped, preaching there, daily, to audiences pretty large and attentive, and finding quite a number of persons interested and inquiring. The innkeeper and two women were baptized and received to the church, and eight other persons were taken into a kind of class relationship to the church, they publicly professing their belief in the one God and in the Scriptures, and pledging themselves to forsake idolatry in all its forms, to follow the customs of the Christian church, and to seek light by prayer and the study of the Scriptures. On returning to Paoting-fu, Mr. Pierson was much gratified by the friendly salutations which he received on the streets.

Japan Mission.

THE OPENING OF HOSPITALS.

Statements were published in the Herald for June in regard to the promising work of Dr. Berry in opening hospitals, or rather inducing the Japanese themselves to open them, in different places, where the sick should be attended and the poor sick aided, and where, also, the Scriptures should be read and expounded, and Christ preached. Mr. Taylor wrote again, April 16, on the same subject, as follows: —

"You will be pleased to hear of the further results of our medical work along the shore, west of here. Dr. Berry, Mrs. Berry, and myself, went on a dispensing tour, March 31st, to be present at the opening of the charity hospitals at Himeji, Kakagawa, and Akashi. We were gone ten days. Himeji is beyond treaty limits, and we supposed the way was open for us to go there, but a day or two be-

fore we were to start we learned that permission had not yet been given from headquarters at Yedo. To show our respect for the existing laws of the land, we were not disposed to go further than Kakagawa, which is ten miles this side of Himeji. But the Governor at Himeji said the hospital should not be opened till we came, if it never was opened. As the day had been appointed, and many had gathered to be present at the opening, we concluded to go, on the very urgent solicitations of the physicians. We went over every morning and returned to Kakagawa to pass the night. There were about one hundred physicians present (many came from a distance), and some three hundred patients, and many other patients came in after we left, as we were told. There was not much ceremony, — a Japanese feast, a few remarks, — and then commenced the work of seeing patients. We sat on the floor, Japanese fashion, and ate, with chop-sticks, Japanese dishes, which were very simple, as well as we could.

"They have a very fine building for the hospital at Himeji, with large and beautiful grounds, laid out after the peculiar Japanese fashion. The building was formerly a Buddhist temple, which is now put to better use. They have a good selection of medicines, some six hundred dollars' worth, and some surgical instruments, to commence with. They have called a native physician to take charge, with a salary of about eighty dollars per month, I think.

"We left but one Bible at Himeji, with an old man who came to inquire about it. We were at Kakagawa eight days, as we worked Himeji from that point. There were two hundred and eighteen patients to be seen there. The Bible readings were kept up night and morning while we were there, some twelve or fifteen always being present. The attention given at these readings was very marked indeed. Here there was a company of twenty-four men who first bound themselves to keep up the hospital, but when they found that Bible exercises were the necessary accompaniments of our visits, after a long and stormy meeting eleven of these men broke away, and would have nothing to do with it. But the remaining thirteen still pledge themselves not only to keep up the hospital, but also to keep up the Bible reading. There are quite a number there now who are very much interested in learning more of the Bible, and the work is opening up there very favorably.

"At Akashi there were about seventy patients to be seen, making in all nearly six hundred patients. Here they also have a very good building for the hospital — an old Buddhist temple.

"Mrs. Berry generally had a crowd around her, whom she interested by showing pictures and telling Bible stories. Her direct work for the Kingdom of Christ, I think, was fully as effective as any. Dr. Berry was called home to see Mr. Gordon, and Mrs. Berry and myself carried on the work for a day and a half, she acting as interpreter.

"The people of Himeji very much desire that I shall go down and take charge of the hospital there. They say they can obtain a permit for me to live there. Whether it will be thought best to occupy that point as a missionary station, remains to be seen.

"Our last tour has been the most successful, by far, in direct Christian work, of any yet made. More has been accomplished than Dr. Berry had hoped for, and upon the whole we are highly pleased with the success thus far attained."

Dr. Berry wrote on the 18th of May: "I wish you knew, and could enjoy with us, all the encouraging features of the work in this (Shikama) *Ken*. The response of the people to my questions as to their willingness and ability to provide and support charity hospitals for their own poor, is, as far as I know, unequaled in the history of mission enterprise; and the interest in the study of the Bible at Himeji, Kakagawa, and Akashi (especially the last two places), is as marked as I have seen in Japan; which, as you know from former reports, is saying much. Our labors in this populous and interesting field promise grand results.

"Dr. Taylor has been requested to re-

side at Himeji, by the residents there. He regards the place as a very favorable center for missionary work. It is about forty-two miles from Kobe, with a fine road between the two places. They tell me they will secure a permit for a clerical missionary to reside there, if he will have a small school for the poor and fatherless children of the place. Mr. Atkinson was thought of as going, but we have some hope of his getting to Kioto."

A CHURCH AT KOBE — BRIGHT PROSPECTS.

Mr. Greene wrote from Kobe April 15: "We are hoping to organize our first church next Sunday. The work has developed wonderfully during the past six weeks, both here and in Osaka. In the two churches we hope there will be gathered not less than twenty members, and besides these, there will be a good many whom we hope to see in the church before many months. The young men are taking hold of preaching with great interest and zeal, and have already done good service, though not yet baptized.

"One of our Episcopal brethren in Osaka has got discouraged, and has gone to Shanghai to preach in the American chapel there, but how any work could look more encouraging than ours now does I can hardly conceive. It seems to me that we cannot expect too much."

The church was organized at Kobe April 19, and Mr. Greene wrote April 24: "We hope to have 15 candidates for baptism at our next communion season, June 1st, in Kobe, to swell the church to 26. At Osaka about 10 will be received at first."

THE PRESSURE FROM PROSPERITY.

Mr. Davis wrote, May 18: "Our mission is in an interesting, and to human eyes, precarious position. The work is opening everywhere, and all phases of it are pressing upon us to lay the foundations.

"The first church formed here April 19; another to be formed in Osaka the 24th instant; all the questions connected with these organizations and their pastorates; a dozen young men eager to preach the gospel anywhere, and eager to be prepared for that life-work; the country opening, so that we are planning to occupy one or two new points; all this region open to the truth, so that our native helpers can go anywhere among the millions of people and find willing listeners; the creation and wise circulation of a native literature; the founding of a girls' boarding-school; the wise combination of temperaments and forces to make up our stations; — all these matters are upon us for solution, and yet we are just saying good-by to Mr. Greene, for translation work in Yokohama (on the expediency of which removal the mission are a unit).

"Mr. Gulick is absent, to return with his hands somewhat tied, with the care which Providence has thrust upon him. Dr. Gordon is laid aside, although gaining, so that he is available for counsel to some extent. Dr. Berry is overworked with his medical labors, having now the care of five hospitals in as many different towns, which are entirely supported by the natives.

"We have four new men who are coming into the harness soon, but we are in a condition to feel our weakness, and look entirely to God for strength and guidance."

Micronesia Mission.

LETTERS from Ponape, sent by way of Japan, and published in the Herald for July, it will be remembered were written after the *Morning Star* left that island on her return voyage. The vessel reached Honolulu May 15, after an absence of something more than eleven months, and letters forwarded by her, from the missionaries in Micronesia, have now been received, giving account of the missionary work for several months.

THE GILBERT ISLANDS.

Mr. and Mrs. Bingham went in the vessel, expecting to visit various islands in the Gilbert group, and to remain at Apaiang while the "Star" should be absent in the Marshall and Caroline Islands, and then return in her to Honolulu. They decided, however, not to return this season

and were left at Apaiang. Mr. Bingham gives a pretty full account of operations on different islands of that group, occupied by Hawaiian and Samoan laborers, (the latter still connected with the London Missionary Society, and not, it would seem, inclined to transfer their relations). At *Maiana* they "found some fourteen inquirers." On *Marakei* there were signs of progress, and in September a church of six members was organized there. A neat chapel had been built. At *Butaritari* and *Makin* "the work of the Lord goes steadily forward." Inquirers were numerous. A church had been built at the south end of Butaritari, and the people were cutting timber for one at the north end.

APAIANG—WAR—INTEMPERANCE—SCHOOLS.

On arriving at *Apaiang*, his old station, Mr. Bingham found a "civil war" raging, in which *Tarawa* was also involved. "The community was demoralized, and education below par." A meeting of the Gilbert Islands' laborers was held there, in August (1873), after which "protracted calms and strong currents made the work of returning the missionaries to their stations a long one" for the *Morning Star*. "In one instance," says Mr. B., "we were obliged to sail 645 miles in order to get 12." The contending parties in the war were induced to come to terms of peace, and in March (1874), Mr. Bingham thought the prospect good for the continuance of the peace; but of the general state of the people, and the prospects of the missionary work there his account is not the most cheerful. He writes:—

"*Intemperance* continues to rage fearfully. Drunkenness is everywhere. Men and women, in great numbers, stagger daily over the island, and also on Tarawa. Some of our church-members, every now and then, are swept along by the raging billow, and some seem hopelessly lost. The king's mother, Elizabeth, for many years one of our firmest Christians, leads the van, emulated by her son; and his wife (a church-member), since their return from Tarawa, is again engulphed in the vortex. Murders are frequent, quarrels almost incessant. Blood and bruises abound, souls are hardened, and Satan reigns. If the friends of temperance in New York, or other large cities, think that intemperance abounds in their midst, let them come to Tarawa and Apaiang (where, with no grog-shops open, each house makes its own drink) to find a *people* given up almost wholly to the dreadful curse. Satan is opposing us dreadfully. Who will come to our delivery? May God vouchsafe to grant us the aid of the Holy Spirit, for vain is the help of man. *O, pray for us—pray for poor Apaiang.* Our heavenly Father continues graciously to shield us from violence at the hands of the drunken mobs, and thefts upon us are comparatively rare.

"In the midst of all this drunkenness there are glimmers of light. A few are seeking their Saviour, and a very few, but still a few, give some evidence that they have found him. We hope to receive one or two to the church at our next communion. A number of our church-members stand firm against the storm. Some continue to contribute regularly at the monthly concert. Quite a number of Testaments have been purchased.

"You will rejoice with us that in this wild confusion our Master enables us to gather a few pupils about us in a little school which we honor with the name of 'training-school.' Some five or six young men are among those who have publicly declared themselves to be inquirers (one of them being a brother of the king), and the majority have been in quite regular attendance at the school; also several young women. To our great joy, four or five *boys* are under constant tuition, both in the day and Sabbath schools. To our sorrow we have it to say that we have not yet succeeded in establishing day-schools, taught by *native* teachers, throughout the island, or even here in the capital.

"Our Sabbath morning congregations average between forty and fifty. They are called together by the sweet tones of a bell weighing 154 lbs., largely a present from friends in Honolulu, King Lunalilo giving $20 toward it. Quite a number attend the Wednesday afternoon church prayer-meeting. The attendance on the woman's meeting, Friday afternoons, is comparatively good. We observed the week of prayer, and several came out at that time to be among the "inquirers."

Opportunities for missionary labor are abundant, but our bodily strength is limited."

On the 31st of March, his latest date, Mr. Bingham wrote: "It is with joy that we can tell you of a lull in the rage of drunkenness. Last week the king gave orders that drinking should cease, and on Saturday, five persons were fined for intoxication. He declared his purpose, at our last Wednesday prayer-meeting, to seek the Lord, and he has entered our school. May his resolution be more firmly adhered to than the one he made in 1870. Pray for him. The attendance at our last Sabbath morning service was larger than usual. The signs are more hopeful."

MARSHALL ISLANDS.

After long detention at the Gilbert Islands, the *Morning Star* reached Ebon, October 20, 1873, and sailed again October 31, with Mr. and Mrs. Snow on board, to visit various stations in the Marshall group. Mr. Snow reports that they visited all the old stations and took one new one. Sixteen new members were received to the church on *Namarick*, and twelve on Mille. Twenty-six children were also baptized at the first of these islands, and ten at the last. "Kaaia was taken from Namarick, where the population is small, and placed on Arno, one of the most populous islands of the group," with "an efficient couple from the Ebon church to aid him."

EBON — THE CHURCH — PRINTING.

Respecting Ebon, occupied by Messrs. Snow and Whitney, Mr. Snow writes: —

"The work on Ebon during the past year has been progressive in the good way. I think I have never seen a time there when we have had so much to encourage us all through the year. Sixty-five new members received to the church, forty-four children baptized, eleven fallen members of the church restored to church fellowship. Three members died, giving very cheering exhibitions of Christian triumph on the sick bed and in the dying hour. There have been some defections, one of a very grievous character in a member of great prominence and of high promise; so that we have trials enough to make us feel our dependence and keep us humble. Our schools have been unusually prosperous.

"Our contributions will compare favorably with former years. The call for books is larger than our ability to supply. The Bible portions that came down by the 'Star' went off like the dew. The small quarterly newspaper that we have started gives promise of being an important coadjutor in our work. Our printing since my return from the States has amounted to 55,560 pages, including 8,000 pages of a quarto newspaper. Eight thousand pages were of a small book in the Kusaian dialect, a translation of the Book of Ruth, and of the Epistle to the Philippians, and a few hymns.

"During my visit to Ponape I secured a printer, a native of Glasgow, who has been residing on Ponape the past eight years. If he proves a good workman, as Mr. Doane says he is, we shall hope to make our little 11×15 press, with the new type that came by favor of our good Captain Willis, a more efficient help in our work than hitherto. Could you see the number of cruel blunders in our proof-reading from Honolulu, you would feel, as we do, the importance of having it done by some one acquainted with these dialects. Our plan is to get off small editions of everything we wish to publish, so that when we send anything away to be printed in larger editions, it can be done from the printed page, and not from manuscript copy; which must greatly facilitate correctness in printing."

CAROLINE ISLANDS — KUSAIE — UNPRINCIPLED WHITE MEN.

After thus visiting stations in the Marshall Islands, the Ebon missionaries went in the *Morning Star* to Kusaie, Mr. Snow's former field. Mr. S. writes (on board the vessel, March 17): —

"The work on Kusaie had been declining somewhat in interest during our long absence, owing, in some measure, to the presence of not a very helpful class of white men, and natives from Navro (Pleasant Island), and Banap (Ocean Island). Their intercourse and influence with the king were such as to lead

him to look after and plan for them more than for the cause of the church, or the best welfare of his own people.

"During my absence to the West, of some two months, Mrs. Snow, Mr. and Mrs. Whitney, and a Miss Anna C. Park, from Bennington, Vt., remained on Kusaie, and they did very much toward toning up the moral sense of the king and people. I was happy to see a very marked and favorable change on my return. Mrs. Snow, the only one of the company who knew the language, had a school of over 120 pupils at times, during twenty-eight days of her stay there. Miss Park was able to render her much assistance in interesting the smaller children, and from appearances, largely won their hearts. She was of much help to Mrs. Snow in many ways. I was glad to find, also, on my return, that the king was strongly inclined to fall back upon the plan of former kings, in not allowing lazy and unprincipled white men a home on Kusaie. I could write a chapter on the subject of vile, lazy, lawless white men, living on some of these Micronesian islands, that would make the blood of pure, industrious, honorable men, boil with indignation."

PONAPE — FOREIGN WORK.

Following the course of the *Morning Star* westward, we find increasing promise in the missionary work. Letters from the two brethren on Ponape are of such interest that space must be taken for extended extracts, though much is omitted that would be used but for the want of room. A letter from Mr. Sturges covers six sheets, with dates from September 30, 1873, to February 3, 1874. At the earliest date they had begun to feel much anxiety in regard to the "Star," for which they then had been looking constantly for three months, Mr. Sturges supposing his wife was on board, and beginning seriously to fear that she was lost, with the vessel. On the 30th of September he wrote: —

"On Ponape we have found employment for all our strength and time. Our *foreign work* is prospering, and reacting favorably on us. The coming and going mails are quite suggestive of scattered and remembering friends. The little church on Mokil, organized here one year ago, is favorably reported of. All the adult population there are waiting to be baptized, and all are in school. We are perfectly surprised at some of the well-put sentences in their letters; especially when we remember that, two years ago, not one knew the scratch of a pen. Captains calling there for supplies invariably speak well of the Mokil natives, calling them the 'most civilized appearing natives in all the Pacific.' So much for the little leaven a woman took and hid in that little mass two years ago. Jilpa, the wife of Jakoij, is our efficient and quite lady-like teacher there.

"The work on Pinelap has been still more encouraging and wonderful. Is it "a nation born in a day." It will be recollected that I took teachers to Pinelap two years ago, but had to bring them away; God had other plans for that interesting people. Some strayed natives of that island came into our school here, and two of them, taking their names as Tepit and Tomaj, and all the learning we could give them in the eight months they were with us, went back home in the *Morning Star* last year. As they were both high in rank, and superior men, they held a favorable position, and improved it by setting up a school, and preaching Christ. One of the head chiefs took offense, and went with his people to the 'sacred islet,' to get the help of their gods to prevent the coming of the 'missionary God.' While thus engaged he was 'seized with pains and died' (this is as the natives report it). Tepit and Tomaj were sent for; and while they prayed and wrestled the chief revived, and was soon able to go back to his place, and that too as a believer in the new God. Other signal answers to prayer are reported by the natives (are they nonsense, or good, best gospel sense?), which led to the casting away of their idols to the moles and the bats, by the entire population. The work of demolishing was at once followed by rebuilding. The largest church in Micronesia, capable of seating over 1,000 people, was built, with plastered sides and slab floors, and a 'tall pulpit,' — sufficiently awe-inspiring without the preacher. Then the two vil-

lages were torn down, and new ones built around the church, with a large school-house, into which the entire population gather for instruction. And now, having waited long for a teacher to go to them, they come to us. A high chief, with a few of his people, got passage with a kind Captain Weeks, and are now doing well in our school. This company is to be followed by a much larger one, in the *Morning Star*, and our friends are making provision to 'board them.'

"Our tried teacher 'Taitoj' who did so well at Kiti, during my absence in the United States, is ready and waiting to go to that interesting people. He expects to go in the *Morning Star*. Mr. Doane or myself will also go, and a church will probably be formed there. Our work at *home* is not all dark. One new church, the fourth in my division of the island, has been organized, and the materials for another gathered. Our first ecclesiastical meeting has been held, and seven young men licensed to preach. Three of these are waiting for the *Morning Star* to take them to foreign fields."

CONSTRUCTING CIVIL GOVERNMENT.

The following passage in Mr. Sturges' letter is of value as pointing to the gradual and necessary outgrowth of civil institutions from the influence of the gospel and the Christian missionary. The reference to holding courts and trying offenders, published in July, from a letter of later date, will be remembered: —

"Want of *authority* and of *ownership* greatly hinders our work in reconstructing here. Everybody *owns* and everything is *done, in general*, but nothing in particular. Wives, children, lands, property, belong to everybody and to nobody. In this state of things, there is and can be but little desire to improve or acquire. Our church organizations help, but outside of these there are evils we cannot reach, without civil government. At this our people are making some efforts. It will be recollected that on the death of our good chief Ejekaia, the Christian party elected one of their district chiefs to preside over the whole. This election was sanctioned by the king of the tribe, who has left our party to manage its own affairs. Thus we have more than half the population and territory of the tribe free to work and legislate for themselves. Our chief, rather noted for inefficiency, even among our imbecile rulers, is so kind hearted that punishment is his 'strange work.' Everybody was complaining that he would punish no one, though many were needing it. I acted, in one or two instances, the part of 'high sheriff,' to have individuals brought to justice.

"Some time ago, one of our deacons, a district chief, complained to the high chief that he did not attend to an aggravated case of adultery just then troubling us. The head chief replied by directing the deacon to go and bring up the culprits. He refused, on the ground that such work did not belong to his office. I heard of it, and saw the difficulty, and advised our people to elect 'sheriffs,' one for each large district. This they did, and had as fine a set of men as the island affords, only a part of them church-members. These immediately came to me for work. I sent them to their head chief; and he came back with them to me, asking what they were to do. I saw the fix I had put myself in, by proposing executioners of laws without laws to execute, or even law-makers. So I proposed that they elect from each district men who should assist their chief in making laws. This pleased them, and they elected their best men, seven in number, who meet with a class of high chiefs, a kind of 'nobles,' and this constitutes their legislature. They have passed a few laws; among others, one giving a homestead to every man, on condition that he build a house on it, — and he can own but one. This law is the most radical of any they need, as it strikes at the root of the great evil here, — a kind of socialism, quite destructive to all our efforts to *fix* them as to place or property. Of course land-holders feel this change, as their *greed* has been to get all the lands; but so far they have yielded to the law, — giving up their places when they held more than one. If these beginnings at legislation result in something to advance civil rule we shall be glad; if they result in nothing, we

may try it again. A beginning *must* be made sometime."

VISIT TO MOKIL AND PINELAP.

"*November* 10*th*. I have made another tour of the 'circuit,' visiting all my churches, except one, holding the communion services, and organizing one new church in a very dark but important place. Our schools are full, and appear to do good. Where, O where! is the *Morning Star*, with the much needed reinforcement?

"*December* 10*th*. A voyage to sea accomplished, and teachers landed, but no *Morning Star* yet! By the favor of Captain Milne, of the trading schooner Sawai, we took passage with him to Mokil and Pinelap. We reached Mokil November 27. A canoe came off. The first words were, — 'All well?' 'Jakoij (the teacher) died day before yesterday.' We were soon welcomed on the white beach, by as well-dressed and as polite, and certainly as hearty a company as one often meets in more civilized lands. The widow of the teacher, like a true matron and Christian, greeted us in a way to do our hearts good. It gave us new confidence to see how like a Christian and a woman she appeared among her people."

Leaving Mr. Doane at Mokil, Mr. Sturges went on to Pinelap. Of his reception there he writes: —

"Now came 'the tug of war.' Little short of one thousand hands must be shaken, and I had but two to do it with. The two teachers, as dignified as any two mayors, well dressed, each holding the 'police club,' passed before me, one on each side of the road, keeping perfect order. My *heart* was greatly enlarged by this operation, if not my *arms*. Such eagerness to get the teacher by the hand could hardly come except from love for his teachings. How different this reception from the *rejection* they gave me and my teachers two years ago! After a short talk with the teachers in the new court-house, we went to the other end of the village, to the church, which was soon filled, and the scene quite overcame me. I could not restrain the flow of tears, as I witnessed such a mass of humanity, very many with long beards, white as the driven snow, and as many as 400 children seated so prettily before the stand, and all so orderly and well-behaved. It was a large 'hundred-fold' reward. I had to explain to the people the cause of my tears. I told them I was thinking of their sending me away two years ago. Then I wept in grief for them, now it was joy. They said, 'We did not know then, now we know.'

"At the close of this service we went back to the 'court-house,' where came off the 'reception' in the shape of a feast." It was a *big* thing, that feast; at any rate I thought it so. Captain Milne also enjoyed it much.

"In the afternoon we gathered again in the church, and I married the people to their new teachers Taitoj and Neomai. I told them how these were my children; how they left aged parents and children, and lands on Ponape, and had come to teach them. On asking who would now be mother and father, brothers and sisters, to these that had given up so much to come to them, there was a free response from many an old grandmother and grandfather — 'We, *we all* will make them ours.' So, too, many little bright faces said 'yea,' to my question as to who would be kind and play with the little ones just come among them."

ARRIVAL OF THE MORNING STAR — TAKING TEACHERS WEST.

The *Morning Star* reached Ponape before the close of December, and sailed, with teachers for islands farther west, on the 2d of January. The course was, first northwest, 20 miles to Pakin, a small coral island; thence to Ngatik, or Raven Island, about 90 miles south; thence west, to Satoan, of the Mortlock, or Young Williams group. Here Opetaia and his wife Opetinia were left on one islet, and Panapas and his wife on another. Several other islands northwest from these were then visited, — Etal, Namaluk, Lasap, Ruk, — and then Lukunor, about twelve miles northeast of Satoan, where the chiefs gladly received Tepit and his wife as their teachers, promising to care for them, as the Satoan people had promised with regard to those left there. Un-

der date "December 27th," Mr. Sturges wrote:—

"The *Morning Star* has dawned upon us at last. We had entirely given up all hope of seeing her! O, what a change from thinking of my dear companion as suffering the hardships of another shipwreck, to know that all is well! I can hardly feel disappointment at her not coming for joy that she is alive.

"Thursday, the 25th, was a great day for our churches. The farewell services held in our stone church were solemn, and will long be remembered. The two promising and long waiting to go, are now to have the desire of their hearts realized. They are to go in the *Morning Star* as Christ's messengers. Opetaia and Princess Opetinia—his wife—made remarks that moved very many to tears. He said nothing could turn him back; and she said she freely and gladly gave up all her chieftainship and comforts, that she might make the love of Jesus known to their heathen neighbors. As I listened to their very moving and sensible remarks, I did so wish Christian friends at home could hear them. I knew they would have a stronger faith in the power of the gospel to change savages into saints, and a stronger desire to have a hand in making this gospel known. I am feeling the giving up of this couple as no pastor of a flock at home could feel the loss of a couple from his civilized church. I do not see how I am to carry on my schools and get about the island without their efficient help. But if I cannot make sacrifices for the Master, how can I expect him to own my services? If we do not hear well from these workers I shall be surprised."

A STONE ALTAR.

"*January 3d.* To-day we had a very pleasant call on our neighbors the Ngatikits, or the people of the Raven Islands,—some 70 miles southwest from Ponape. There are about one hundred people here, one half children, all very bright. Some years ago the adults were nearly all killed by a trader, who could not induce them to sell him their tortoise-shell, consecrated to their gods. They desired teachers, and we shall probably be able to send them one in a few months. They are of Ponape origin, some of the adults having recently gone there. We saw on shore much the most of a sacred structure we have seen in all Micronesia. It may be called an altar, made of coral stones, nicely placed and plastered. The base was some twenty feet square, and five feet high; on this a smaller square, and this again mounted by an upright stone about three feet long, with a somewhat hat-shaped stone on top. It seems the people ascend on steps to the top of the second square, and there offer their prayers. I trust ere long they will know and pray to the true God.

"*January 7th.* While Christians all over the world are praying, 'Thy kingdom come,' the *Morning Star*, with her precious freight on board, is quietly lying at anchor in one of the lagoons of the Young William's group. On Monday night we sang, at the close of our evening service, 'The morning light is breaking.' We had just come to anchor, and the hopes and prayers of our Christian friends in America and elsewhere seemed to be realized. Three couples, sent out by our Ponape churches, are actually in the field. O, how our hearts filled with emotions of joy, that the work commenced a little over twenty years ago on that dark island, was now, so early, to repeat itself here. Three young men with their wives, one of them a princess, the only child of our dear king Ejekaia, were here, ready on the morrow to go on shore and begin work. It seemed so hopeful that we should enter here just the week and evening of all others the best, when so many are praying for the heathen, and so many remembering us especially. We blessed God and took courage.

"Yesterday, Tuesday, we went on shore, and had a formal meeting with quite a number of the chiefs and people. The women and children seemed shy, a few only coming out. The men were well behaved, and seemed to get hold of our objects and plans in coming as well as could be expected without an interpreter. The chief was one who was taken by the infamous 'Carl,' and sold at Fiji, and has picked up some English. So his being sold into Egypt was not wholly a loss. We told them the object of our coming, and asked all who desired teachers to hold up

the hand. Big and little, women and all, got them up, some very high. We then asked how many of them wanted teachers enough to build them houses and find them food, *without pay*. All hands were up again, and we seemed to have our hopes realized, in the prospect of a self-sowing gospel on Ponape. It has been our endeavor and hope to make Ponape a base of missionary operations for the west, supplying teachers who would go forth for Christ, and find their living among the people to whom they should go.

"We are all pleased with this kind and very pleasant people. They have such mild and gentle faces and ways, we hardly see how any one bearing the 'human form divine,' could kidnap and shoot them. The population is not dense, there may be a thousand on this *atoll*.

"*January* 12*th*. The *Morning Star* now floats in one of the most lovely lagoons I ever saw. It is some 12 miles northeast from 'Satoan,' or Mortlock, is some five miles long and two wide. The chiefs are quite glad to hear that they are to have a missionary. Word had come that teachers had been landed on the neighboring islands, the Mortlocks, and all were glad to see us. This will be a choice place for David. Population some 500 or 600, and plenty of food.

"*January* 26*th*. Home again, with hearts very full of praise to Him who has so kindly watched over us and our dear *Morning Star*, and more especially has granted us open doors to such interesting people. Ponape has now teachers among the heathen, and our churches will feel a new life. . . . . I feel, as never before, that the missionary work is the best paying of all work. O, that we had the help to enter anew upon our *home* work of raising up and sending forth teachers."

MR. DOANE'S LETTER.

Mr. Doane has also given a most interesting account of this excursion, the islands and people visited, and the locating of teachers, but room can be found for only a few passages from his letter: —

"From the day we started to the day of our return, we can say, no evil hath befallen us. We went among a strange people, in regard to whom, some of them at least, we had been warned 'not to trust them, no matter how friendly.' We went without arms, — not so much as a David's sling. Yet we saw not the first spear lifted against us, not a 'sly look,' heard not a single threat, had not a single article stolen from the vessel, though for days her decks were more or less crowded by natives coming and going. We visited them at their homes, walked about their islands alone, and far from help, yet as safe, as unmolested at least, as at home. All this, we felt, was of the Lord, giving us favor with the people. And the teachers had only to 'knock,' and 'it was opened to them.' None were refused, but all freely, — yes, that is just the word, — *freely* received, the natives promising to care for them as their own, furnishing food and dwellings *without pay*.

"It was a cheering thought all along, that we were working in the week of prayer for the world's conversion. We were sowing while Christians were praying for the seed to be watered. It was, also, a cheerful and cheering thought all along, that this is the year of Ponape's majority, 'twenty-one' in her life of possessing Christian teachers. It made us feel strong to see how, in this majority year, the young mission was girding herself for the work of Christ, and sending forth some of her most chosen sons and daughters.

"Let me shout out, All hail! and all praise, to the youthful builders of the *Morning Star*. Your little vessel has been on another 'errand of mercy.' She has taken teachers to islands long in darkness, and which could be reached only by the 'Star.' How *sweet* the name of Jesus sounds. Let me thank you for what you have done, and hope you will do more, — that some of you will come and help in this blessed work of bringing this people to Jesus."

Northern Mexico.

Mr. Beveridge wrote from Monterey April 10, and opened his letter to add a postscript saying, "A letter from Zacatecas tells me that the *first* baptisms were administered there three weeks ago — 38

persons, 14 from other churches, making 51 in all. No church organization existed there a month ago."

Mr. Herrick reports a visit by himself and Don Brigado, in May, to several out-stations of the mission, and to Galeena, where the gospel had never been preached before. He was much encouraged, on the whole, by what he saw of indications that there is, to some extent, among the people, "an awaking from the sleep of indifference, increased interest in the reading of the Bible, and a desire to hear the voice of the preacher."

MISCELLANY.

THE "CIVILIZED HEATHEN" AS SEEN IN CHINA.

Mr. Holcombe, a missionary of the Board at Peking, China, received a letter, some months ago, from the place of his former settlement in Massachusetts, giving account of a lecture that had been given there, by a clergyman, and requesting information from him as to the accuracy of certain statements made by the lecturer. His reply, addressed to his former people, has been sent to the Missionary Rooms, and, with but slight abbreviation, will be of interest and value to the readers of the Herald. He says: —

"There is a curious commingling of feeling produced by the assertions of the lecturer. One instant, I am tempted to laugh at the absurdity of the romancing of Mr. ——, when compared with the facts among which I am living; and then the sickening sense of the wrong done to the missionary cause, to the Christian name, and to the ministerial dignity, by the lecturer, arouses my indignation, and tempts me to use strong and even denunciatory language.

"I find it impossible to conceive how any man could attain to the position which Mr. —— now occupies, and yet be guilty of such a tissue of absurdity, nonsense, sophistry, and falsehood, as were contained in the lecture referred to. A half hour's study of any respectable encyclopædia would have shown him how false and injurious his ideas were.

"Should my language seem unnecessarily strong, please bear in mind that I am writing from the capital of that land of 'Civilized Heathen' whom the lecturer so extolled; that I am brought, day after day, face to face with that monstrous system of Satan called Buddhism, which the speaker thought so '*elevating* and *purifying*.' It is not that I love Mr. —— less, but that I love Christ and his cause more, and I am bound to denounce both the false words and the ignorance of the man who uttered them.

"With these general statements by way of explanation, I will now give the quotations sent me from the lecture in their order, and tell you in a word how they look when examined on the spot, that is, in the midst of Chinese Buddhism.

"First. '*Mr. —— speaks of Buddhism as having prevailed thousands and thousands of years — of Moses as having received his humane precepts from Buddhist teachers*,' etc. The *fact* is, as any decent writer on the subject would have informed our friend, that Buddhism originated in Northern Hindostan about 550 B. C., and hence has existed about 2,500 years, and that Moses received his 'humane precepts' from the hand of God himself, about 1,490 B. C., or nearly 1,000 years before the birth of Buddhism. This inexcusable anachronism is, however, not original with the lecturer. Other men have made equally sad blunders in their efforts to prove that light is an emanation from darkness, that Christianity is the handmaid, the child of heathenism.

"Second. '*Buddhism, as a philosophy, is elevating and purifying in its influence. It is a religion of scholars, of ladies and gentlemen.*' No more absurd and ridiculous falsehood could have been invented. Buddhism is what its master, Satan, made it — *a cruel, debasing, hopeless bondage*. It is an unvarnished, unclean idolatry. You remember my writing you that here the bodies of dead children were not buried, but thrown out of doors to be carted away and fed to dogs. That is

the result of one of the '*purifying* influences' of Buddhism; for that monstrous practice is the direct result of one of its prominent tenets. As to its being a religion of scholars, of ladies and gentlemen, the statement is simply *laughable.* Those in China who profess to be 'ladies and gentlemen,' could hardly be more bitterly insulted than to be called Buddhists. They are all Confucianists. Of all the scholars in China, probably not one tenth of one per cent., — that is, *not one in a thousand,* is a follower of Buddha. The scholars are ALL Confucianists. The Buddhists form the lowest, most ignorant, and most degraded portion of the population. They are given over to the most revolting superstition, and are, as I said above, the creatures of a most hopeless bondage.

"Third. 'Buddhism has never gained its victories by the *sword.* It wears a robe of *stainless white!* It never persecutes.' This statement is true to this extent, that the religion of Buddha has never been propagated, as that of Mahomet was, by a direct appeal to the sword. Yet that 'robe of stainless white,' of which Mr. —— speaks, has many splashes of blood upon it. The fearful massacre at Tientsin, in which fiendish outrages were perpetrated, which cannot be even hinted at, was the work of Buddhists. The recent murder of a missionary in Sze Chuan, and the attempt in Shantung to murder Mr. Corbett and his family, — these, and practically all deeds of the sort in China, have been done by Buddhists.

"Fourth. 'The Buddhists are benevolent and kind, not only to human beings, but to all the dumb animals.' 'China has not only hospitals for the sick, blind, aged, and poor, but also hospitals for dumb animals.' Foreign residents in China, will, I hope, be much indebted to Mr. —— for this last piece of information about 'hospitals for dumb animals.' I have never heard of any such institution, and a friend of mine, the oldest foreigner now living in China, — he has lived here more than forty years, — assures me that he has never heard of the existence of any such institution. And I fear that to this indebtedness of foreigners here to Mr. —— for this information, must be added also the indebtedness of the Chinese; for I have questioned many of the most intelligent among them, and they all agree in saying that *no such institutions exist!* The *fact* is, that the Chinese are relentlessly cruel to 'dumb animals' to the last step *short* of taking life. The doctrine of the 'transmigration of souls,' does prevent them from putting animals to death, because no man knows but that the animal he would kill contains the soul of his *dear departed grandmother,* who, on being released from the body of that animal, by his taking its life, would be extremely likely to take some other shape in which to torment him more effectually. I am sure Mr. —— will excuse the Buddhists for being so *tender* in their treatment of dumb animals, when he remembers that, as the result of one of the 'elevating and purifying tendencies,' of 'the Buddhist philosophy,' the Chinaman who rides a donkey and pounds him with a club, never knows that he is not pounding his grandfather; and he never knows, either, that he himself may not be a donkey some day, and bray melodiously as he trots along the road. Who wouldn't be guilty of gentleness under the influence of such memories and such hopes? I might add that, as the result also of the 'purifying influence' of this Buddhist doctrine of 'transmigration of souls,' the Chinese will hardly be willing to destroy the vermin which infest their bodies; except in the cases of some of the very lowest and *hungriest* of the Buddhist beggars who become — *shall we call them cannibals?* But enough about dumb animals!

"Fifth. 'The Buddhists are more distinguished than Christian Americans for kindness and hospitality to strangers. Cold water, fruit, and shelter are provided free to travelers.' This statement is a mistake. It probably comes from the fact that among Buddhist priests there is a large number of stragglers, who go wandering from place to place; and according to a rule of the order, these persons can claim a night's lodging and one meal at any Buddhist temple, and receive it free, *if* they have no money. As to *travelers,* they never drink cold water in China, or at least very seldom, *and a man*

would not be allowed to drink from the trough by the roadside, where water is sold to the mules and donkeys, without paying for it. And, as I wrote you last summer, if a man falls into the water, or is in danger in any way, no finger will be lifted for his rescue until a price is fixed for the service. Travelers can hardly obtain correct information as to their road without paying for it.

"Sixth. 'The lecturer extolled the patient labor and great skill of the Chinese as displayed in the Chinese wall and in their canals; and stated that China was riddled like a sieve, with Artesian wells, seventeen hundred years ago.' There was certainly patient labor, but NOT great skill, manifested in the great wall. But it was but a fool's monument. It failed of the purpose for which it was intended, and cost the Emperor who built it his throne. It is a matter of history that it was built by forced labor of soldiers, and that they turned their arms against their master, and overthrew him and his dynasty. The praise bestowed upon the Chinese for their canal system is *well deserved.* The statement that 'China has been riddled like a sieve, with Artesian wells, for seventeen hundred years,' is *simple nonsense.* There is not an 'Artesian well,' in the sense in which we use the term, in the whole Empire. In the Province of Sze Chuen, there are some very *old* and deep wells, from which water is drawn and evaporated in making salt; and this is all the foundation the 'Artesian Well' statement has.

"Seventh. 'He spoke of the wonderful vitality and coherency of the Chinese as a nation, for dynastic perpetuity. Their Government is the only one that ever *lasted.* The Emperor is the father of his people.' 'He referred to the competitive examinations as being examinations based upon subjects pertaining to the *practical duties of official life.*' 'He represented the Chinese farmers as acquainted with the chemical properties of soils and manures, the best means of transporting crops,' etc. If Mr. —— means by the first assertion that the Chinese have existed from the earliest period down to the present time, he is of course correct. But so have the Greeks, Romans, Egyptians, Teutons, — and the Africans, and North American Indians, too, for that matter, — and it would be difficult to see anything more remarkable in the case of the Chinese than in that of the others mentioned. If, on the other hand, the lecturer meant that the Chinese, during all these centuries, had *cohered,* had retained one Government, then he simply shows his ignorance on facts of history. For they have had any number of distinct dynasties, and many different forms of government, and the Roman or Grecian nations have hardly passed through more numerous or more serious political convulsions than have the Chinese. At this very moment they are ruled by a nation as unlike themselves as were the Romans unlike the Jews at the time of our Saviour's incarnation. That the Emperor is the father of his people is a delightful, but rather hollow, *fable.* It is really difficult for me to characterize correctly the statement made regarding the *practical* nature of the competitive examinations, to which candidates for office are subjected. The examinations are conducted in such a manner as to make them *utterly farcical.* And as to the nature of the examinations, suppose President Grant should require all candidates for the office of postmaster in the United States to *memorize the whole of the Old Testament* IN THE ORIGINAL HEBREW; without their having any such knowledge of Hebrew as would enable them to get at the meaning of the words and books memorized, and then should examine them upon their *power to recite correctly these books,* such an examination would pertain somewhat *more* closely to the practical duties of a postmaster, than do the competitive examinations here to the practical duties of official life. *There is absolutely no relationship between the two.* And the above illustration is not in the slightest an exaggeration. It is simply the best illustration occurring to me at this moment. As to the Chinese farmer, he does know that more grain will grow upon manured than upon unmanured soil; and he sets up an earthen image of Buddha upon his house to frighten away devils; and that is *all* he knows about the chemistry of soils.

"Eighth. 'In China the public officials are very honest. There is no stealing of the people's money!!!' A full sheet of exclamation marks could not express my astonishment at the assertion of such a falsehood. The fact is, that the whole system of government is *rotten* to the core. It is estimated by intelligent Chinese *that seventy-five per cent. of all taxes and revenues of whatever sort, are stolen by the officials through whose hands they pass;* that every official probably steals several times as much, in each year, as the total amount of his legal salary; and that bribery, corruption, buying of office, and all kindred forms of dishonesty among public officials, are so common and regular as to have become mere matters of business. Words quite fail when such statements as this last are allowed to fall from the lips of a Christian minister.

"*Lastly.* The Chinese are an educated people. 'The percentage of those able to read and write in China is very much larger than in Pennsylvania.' I have not the percentage of Pennsylvania before me; but in China you may throw out from any calculation *the entire female* part of the population at once, and that takes out one half, or fifty per cent. Of the male half of the population, a large, *generous* estimate, allows twenty per cent. of the city population, and ten per cent. of the village and country population, as being able to read, — say fifteen per cent. of the entire male population. Counting the females, all of whom are uneducated, you have not far from seven per cent. of the Chinese as able to read. I surely hope that Pennsylvania's percentage is not below this.

"I have thus reviewed quite hastily some of Mr. ——'s statements. What I have written is, as you will at once understand, incomplete, as any written answer, at this distance, must necessarily be. But it has at least the merit of being TRUE. It is sent you from the midst of this '*whited* sepulchre,' 'full of dead men's bones,' which to the lecturer appeared so fair and beautiful. If I ever stand in your midst again, I shall be able to give you, somewhat more in detail, an account of what Buddhism really is, and to tell you how it has cursed and blasted, HOPELESSLY, to merely human view, this land, with her three hundred millions of people."

BIBLIOGRAPHICAL.

"*Go or Send: A Plea for Missions.* By ATTICUS G. HAYGOOD, D. D., of the North Georgia Conference."

THIS is a Prize Essay, of about 70 duodecimo pages, issued from the Southern Methodist Publishing House, Nashville, Tennessee, and published by order of the Board of Missions of the Methodist Episcopal Church, South, by whom the prize was offered for the best brief essay on the subject. It presents, concisely, the fundamental arguments for missions, the duty of the church of Christ, encouraging results of modern missions, the assurance of success from the fact of Christ's supremacy, with a concluding chapter of various facts and appeals; and is well calculated to move thoughtful readers to more hopeful, liberal, and prayerful effort for the world's salvation.

ARRIVALS.

MR. and MRS. BELL and Miss Sears arrived at their station, Mardin, Eastern Turkey, April 18.

Mr. and Mrs. Sprague arrived at Tientsin, North China, April 15.

Mr. Crane arrived at Aintab, Central Turkey, May 22.

DEPARTURES.

REV. G. F. G. MORGAN, of San Francisco, California, sailed from that place June 7, on his way to join the mission in Western Mexico. Mr. Morgan is a graduate from the Pacific Theological Seminary.

Rev. Robert W. Logan, of Rio, Wisconsin, and Mrs. Mary E. (Fenn) Logan, of York, Ohio; Mr. Horace J. Taylor, son of the late Rev. H. S. Taylor, of the Madura mission, India, and Mrs. Julia Ann (Rudd) Taylor, of McMinnville, Tennessee; Mr. Frank E. Rand, of Carthage, Illinois, and Mrs. Carrie T. (Foss) Rand, from Marblehead, Mass., and Mrs. S. M. Sturges, of the Micronesia mission, sailed

from San Francisco (as is supposed) June 20, for Honolulu, on the way to Micronesia.

Rev. George T. Washburn and wife, of the Madura mission, sailed from New York July 11, on their return to India.

DONATIONS RECEIVED IN JUNE.

MAINE.

Aroostook county.
Lincoln, Cong. ch. and so. 5.89; J. H. Crosby, 25; 30 89
Cumberland county.
Falmouth, 2d Cong. ch. and so. 11 50
Gorham, Cong. ch and so. 16.35; a friend, add'l, 15; 31 35
Lewiston, Pine st. Cong. ch. and so. m. c. 44 75
Scarboro, Rev. J. B. Thornton, 10; Seth Storer, 10; 20 00
Yarmouth, Cong. ch. and so., to constitute CHARLES HUMPHREY, H. M. 117 59—225 19
Hancock county.
Castine, Rev. A. E. Ives, 5 00
Somerset county.
Norridgewock, Cong. ch. and so. m. c. 14 50
Waldo county.
Belfast, Cong. ch. and so. 10 00
Washington county.
Robbinston, Cong. ch. and so. 13 50
York county.
Biddeford, Mrs. Olinda Emery, 2 50
Kennebunk, Union Cong. ch. and so. 75 47—77 97

377 05

Legacies. — Portland, John C. Brooks, add'l, 109 50
Waterville, Mary P. Herrick, by A. K. Crane, Ex'r, 100 00—209 50

586 55

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——, "P.," 7 58—735 78

MICHIGAN.

Chesterfield, Cong. ch. and so. 5 00
Chase, Cong. ch. and so. 11 80
Detroit, 2d Cong. ch. and so. 20 24
Hudson, Cong. ch. and so. 19.31; Rev. and Mrs. B. D. Conkling, 10; 29 31
Kalamazoo, Dr. Henry M. Hurd, 25; Justin E. Emerson, 10; 35 00
New Haven, Cong. ch. and so. 10 00
Rochester, Cong. ch. and so. 3; Rev. Samuel D. Breed and wife, 2; 5 00
Three Oaks, Cong. ch. and so. 5 00—121 35

MISSOURI.

Jake's Prairie, Rev. Jonas Denton, 5 00

MINNESOTA.

Afton, Cong. ch. and so., mon. coll. for six months, 10 00
Minneapolis, Plymouth Cong. ch. and so. 18.80; Vine st. Cong. ch. and so. 6.83; Plymouth ch. and so. 19.25; 1st Cong. ch. and so. 10.00; 54 88
Wabasha, Cong. ch. and so. 10 00—74 88

IOWA.

Ames, James Bradley, 25 00
Charles Mound, German church, 4 23
Dubuque, Cong. ch. and so. 16 80
Durant, Cong. ch. and so. 10 20
Edgewood, N. G. Platt, 10 00
Grinnell, Cong. ch. and so. 126 50
Quasqueton, Cong. ch. and so. 9 10
Red Oak, Cong. ch. and so. 27 30
Seneca, Cong. ch. and so. 9 94
Sherrill's Mound, a friend, 5 00
Sioux City, 1st Cong. ch. and so. 21 00—265 07

WISCONSIN.

Beloit, 1st Cong. ch. and so. 242.42; 2d Cong. ch. and so., to const. Rev. H. P. Higley, H. M. 100; 342 42
Center, Cong. ch. and so. 9 25
Columbus, Cong. ch. and so. 7 40
Delavan, Cong. ch. and so. 61 15
Elk Grove, Cong. ch. and so. 13 00
Fox Lake, Cong. ch. and so. 7 05
Genessee, Cong. ch. and so. 17 00
Green Bay, 1st Presb. church, 95 00
Hammond, Cong. ch. and so. 13 75
Janesville, Cong. ch. and so. 38 74
Magnolia, Cong. ch. and so. 6 25
Racine, 1st Cong. ch. and so. 7 00
Skullsburg, Cong. ch. and so. 15 00
Sun Prairie, Cong. ch. and so. m. c. 7 00—638 01

KANSAS.

Burlington, Cong. ch. and so. 14 50
Independence, Cong. ch. and so. 7 00
Junction City, Rev. Isaac Jacobus, 15 00
Quindaro, a friend, 2 00—38 50

OREGON.

Forest Grove, 1st Cong. ch. and so. 6 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 83 63
San Francisco, Plymouth Cong. ch. and so. 27 87—111 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota Mission, Good Will ch. 8.99; Long Hollow ch. 7.71; Ascension ch. 4.30; Yankton, 1st Cong. ch. and so. 33; 54 00
Micronesia, Ebon, mission families and other foreigners, monthly concerts, by Rev. J. F. Whitney, 60.22; Kusaie, avails of oil, by Rev. B. G. Snow, 67.60; 127 82
Ceylon Mission, Rev. W. E. De Riemer, 27 75
Mahratta Mission, Rev. H. J. Bruce and wife, 50 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. B. E. Bates, Boston, *Treasurer.*

For outfit and freight of Miss Pierce, Aintab, 367 61

For outfit and freight of Miss Sears, Mardin, 212 59—580 20

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,750 04

MISSION SCHOOL ENTERPRISE.

Maine. — Bethel, 2d Cong. s. s., with other dona., to const. A. W. Valentine, H. M., 20; Gilead, Cong. s. s. 1.85; North Falmouth, the smallest class, 5; North Waterford, Cong. s. s. 4; Mrs. M. F. Hodsdon, deceased, 1; Yarmouth, Cong. ch. and so. 47.12; 78 97

New Hampshire. — Marlboro, Cong. s. s. 50; Newcastle, Cong. s. s., for Satara, 5.50; Pembroke, Cong. s. s. 31.80; 87 30

Vermont. — Bradford, Cong. s. s 7.50; Cambridge, Abbie and Georgie, 50c.; Colchester, W. Downer, 10c.; Essex, Cong. s. s. 15; from little Jennie's port-monnaie, 95c.; Granby, Cong. s. s. 28; West Randolph, Cong. s. s. 45.60; Milton, Cong. s. s., for Harpoot, 23; Westford, Stephen and Willie B., 20c.; 121 83

Massachusetts. — Boston, 2d ch. (Dorchester) s. s. 8.50; Chelsea (Mount Bellingham), Gracie B. Allen, for Joseph, the Bohemian boy, 20; Fitchburg, Calv. Cong. s. s., for support of a student at Erzroom, 90; North Orange, ——, 50c.; Rochester, Cong. s. s. 28; Swampscott, Cong. s. s. 19.53; Worcester, Old South Cong. s. s. 70; Wakefield, Mrs. Bliss, s. s. scholars, for the debt, 13.65; 250 18

Rhode Island.—Providence, Beneficent Cong. s. s., to constitute Alice White Thompson, H. M. 100 00

New York. — Brooklyn, Armstrong Juvenile Miss'y Society, of Plymouth ch., for schools in Kalgan, Tientsin, Batticotta, and Madura, 41 54 each, — 165.36; Elm Place Cong. s. s. Miss'y Asso'n, for China, 30; Flushing, Williams Memorial Society, 1st ch. 40; Perry Centre, Cong. s. s. 6 50; 243 86

New Jersey. — Morristown, "Olive Leaves," Presb. ch., for child in Diudigul, India, 30 00

Georgia. — Andersonville, "Willing Hearts," 3 00

Illinois. — De Kalb, 1st Cong. s. s. 1 07

Michigan. — Tecumseh, Presb. s. s. Miss'y Society, for catechist in Madura, India, 50 00

Iowa. — Ottumwa, Cong. s. s., for school in India, 11 81

Minnesota. — Faribault, Olive Frink, for "Joseph," 50

$978 52

Donations received in June, $19,660 05
Legacies " " " 14,271 58

$33,931 63

Total, from Sept. 1st, 1873, to June 30th, 1874, $300,932 78

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Bangor, a friend, 5 00
Machias, a friend, 5 00
Minot Centre, Cong. ch. and so. 50, should have been acknowledged as for Nominally Christian Lands.
Norridgewock, Cong. ch. and so. 13 50—23 50

NEW HAMPSHIRE.

Bristol, Mrs. W. G. 7 00
Gilmanton, Cong. ch. and so. 5 20
Henniker, Cong. ch. and so. 39 75
Harrisville, Cong. ch. and so. 1 75
Milford, Cong. ch. and so. 36 30
Meriden, Cong. ch. and so. 9.25; Teachers and Students of Kimball Union Academy, 20; 29 25
Pittsfield, Cong. ch. and so., for Mexico, 10 38—129 63

VERMONT.

Brandon, Cong. ch. and so. 19 00
Norwich, J. G. Stimson, 100 00
West Westminster, Cong. ch. and so. 10 00—129 00

MASSACHUSETTS.

Auburndale, Cong. ch. and so. m. c. 30 00
Beverly, Dane st. ch. and so. 37 00
Boston, Mount Vernon ch. and so., in part, 235.40; Walnut Avenue ch. and so. 50; Union ch. and so. 23 21; Miss Louisa Thompson, 20; 2d ch. s. s. (Dorchester), 3; 331 61
Boylston, Rev. Horace James, 25 00
Charlemont, 1st Cong. ch. and so. 10 00
Everett, a friend, 10 00
Campello, a friend, 25 00
Gloucester, Evan. Cong. ch. and so. 125 50
Groveland, Cong. ch. and so. 11 00
Hadley, Russell ch. and so. 5 50
Hatfield, Cong. ch. and so. 42 75
Hinsdale, Cong. ch. and so. 76 10
Hubbardston, Cong. ch. and so. 7 50
Marlboro, Union ch. and so. 51 87
Randolph, Friends, 50 00
Salem, a friend, 15 00
Sutton, Cong. ch. and so. 27 00
South Hadley, Mt. Holyoke Seminary, 5 50
Uxbridge, 1st Cong. ch. and so. 47 30
Ware, "A lover of Christ," 5 00
Woburn, a friend, 3 00
Wilbraham, Cong. ch. and so. 20 50—962 13

RHODE ISLAND.

Providence, Pilgrim ch. and so. 1 00

CONNECTICUT.

Hartford, Asylum Hill church, 178 10
North Manchester, Cong. ch and so. 16 00
Norwalk, Mrs. Eliza A. Hamilton, 50 00
Putnam, a friend, 40 00
Plantsville, Cong. ch. and so. 64 20
Wethersfield, Cong. ch. and so. 79 24
Windsor, 1st Cong. ch. and so. 43 36—470 90

NEW YORK.

Brooklyn, Clinton Avenue ch. and so. 50 00
Busti, Josiah S. Wilson, 20 00
East Bloomfield, Cong. ch. and so. 23 00—93 00

ILLINOIS.

Chicago, H. Durham, 5 00
Harvard, A. M Thompson, for Mexico, 5 00
Jacksonville, Joy Prairie, Cong. ch. and so. 60 00
Morris, Mrs. J. Loughead, 1 25
Wethersfield, a friend, 2 00—73 25

MICHIGAN

Hudson, Rev. and Mrs. B. D. Conkling, 5 00

MINNESOTA.

Winona, 1st Cong. ch. and so. 19 50

IOWA.

Grinnell, Cong. ch. and so. 29 00
Seneca, Cong. ch. and so. 5 00—34 00

WISCONSIN.

Appleton, R. S. A. 9 25
Kenasha, 1st Cong. ch. and so. 16 15—25 40

OREGON.

Forest Grove, 1st Cong. ch. and so. 4 00

Legacies.—Enfield. Mass., J. B. Woods, by W. B. Kimball, 25 00

Received in June, $1,995 31

Total for Nominally Christian Lands, from Sept. 1st, 1873, to June 30th, 1874, $25,666 71

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